

Phonopragmatic Manifestations in Iraqi Hussein Preachers' Discourse: A Qualitative Auto-segmental Metrical Analysis

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ABSTRACT

This study is concerned with phonopragmatics, as a phenomenon that is based on phonological factors to convey the speaker's intentions in Hussein discourse. Hussein discourse is a genre which is mainly characterized by the use of eloquent religious styles. Specifically, the study aims to investigate the Hussein preachers' use of prosodic patterns under the approach of phonopragmatics; that is, the pragmatic treatment of modifying the preachers' intonation contours in their speeches. A workable model is designed for the analysis of the data, based on the exploitation of prosodic features. Twenty Hussein sermons are analyzed by means of the model. The most important findings of the analysis indicate that certain prosodic contours are pragmatically used by Hussein preachers in order to convey significant illocutionary forces and to highly affect their audience.

INTRODUCTION

To pragmatically convey a message in a condensed way, the speaker employs prosodic factors. The utilization of phonological dynamics and processes to convey particular illocutionary acts is called "phonopragmatics" (Hill (2009: 83-108); Chen, 2010a, and b; Zhang (2010: 224-227) and Sperti, 2017, 159). This phenomenon, although relatively new, has its manifestations in the relation between prosody or intonation and pragmatics (Sperti, 2017: 71). Prosodic features as rhythm, pitch, loudness, speech tempo and all other relevant elements considerably influence the way that the speaker conveys their intentions when publically addressing a certain type of audience (Romero-Trillo, 2013). Rather, supra-segmentals are regarded as the shortest way to load speech with messages, a matter which is of good use to public speakers (ibid).

Recently, the Hussein discourse has become one of the linguistic genres that seek autonomous division of labor from other rituals that are practiced under this heading. Pioneers in this field have started innovations at the levels of preaching, the way of delivering the sermons and the strategies employed to persuade the audience (Al-Khalidi, 2004: 13).

The linguistic skills of Iraqi Hussein preachers are highly creative in that they use various strategies to have the audience tightly connected, especially the last part of the sermon which includes weeping on the tragedy of Imam Hussein. Hence, they use utterances to communicate and affect the audience in whatever strategies available such as manipulating the prosodic features and intonation patterns. Due to time limitation and to the urge to influence the audience in a rhetorical manner, the Hussein preacher intends to convey as many illocutionary forces as possible through using condensed speech acts. One way to communicate the preacher's intention is by putting much focus on prosody and intonation in a pragmatic fashion. This issue has revealed the urgent need to address the Hussein preachers' use of prosodic patterns under the phonopragmatic approach; namely, the pragmatic treatment of modifying the preachers' intonation contours in their speeches.

Based on the fact that prosody appears in the process of oral communication as one of the key components of the pragmatic intention, the study aims to describe the speaker's use of prosodic factors in conveying speech acts that are utilized to have the perlocutionary effect on the audience.

Another aim is to find out the phonoprgmatics strategies used in different situational contexts to convey the preacher's intention

Hypothetically speaking, there are certain prosodic factors and intonational levels that seem to be preferred by the Husseini preachers to be used in certain contexts serving the pragmatic ends. On the other hand, phonological schemata of the audience from the same cultural background can facilitate the interpretation of the speaker's intended message which is conveyed through prosodic features.

The study is based on selecting a representative data from the highly accredited Husseini preachers in a spontaneous way. The data are tested against the normal Iraqi Arabic prosody and/or intonational contour, and the register of the preachers is also accounted for. Before starting with the analysis, an acoustic transcription, following a certain notation system, is provided so that the analysis is based on a valid transcription. To conduct the analysis, an eclectic model based on already existing models is developed by the study.

PHONOPRAGMATICS: A THEORETICAL ACCOUNT

Phonopragmatics is considered as a relatively new domain in the study of contextualized meaning, dealing with the relationship between phonological aspects represented by certain suprasegmental elements and meaning in context (pragmatics). The suprasegmental elements, prosodic features, and intonational contour are regarded as a catalyst for the speaker's intended meaning to be clearly interpreted (Romero-Trillo, 2016: 44).

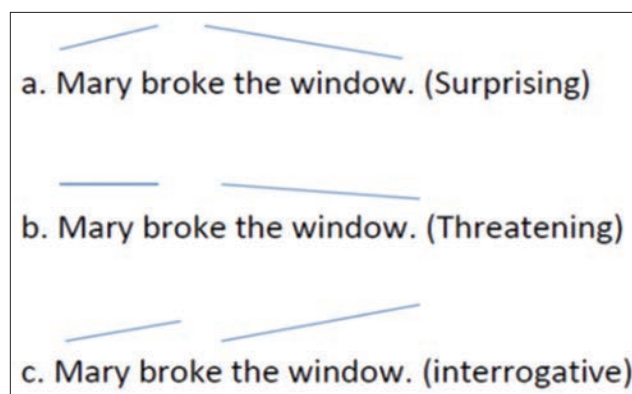
Different definitions to this phenomenon have been introduced on the basis of particular issues that are discussed in the area where the phenomenon in question is applied. However, there is a general umbrella definition which reads as: the way how to convey illocutionary acts through phonological facts in order to affect the listener (Sperti, 2017: 72).

This definition may open the door to the impact of phonology on pragmatics; a domain which has been approached variously. Inspired by speech acts theory – Austin 1962 and Searle 1975 – intonation becomes an important factor that can play a crucial role in conveying various speech acts such as questioning, offering, requesting to mention but few.... etc.

e.g. 1. Jack is HERE'?

In this example, the determinant factor is the intonational contour by changing the tone from falling to rising, a matter which changes the statement into question.

The role that prosodic features – pitch, loudness, tone, intonation... etc.- is very significant in that it could change the entire meaning of the utterance; meaning, in this sense, indicates the communicative value that the speaker tries to convey to the listener. Levinson (1983: 36) argues that intonation variations at the utterance level have considerable importance message interpretation, a matter that is related to the perlocutionary facet in a speech act which could be personally or collectively interpreted. The following example is illustrative:



E.g. 2. In the English discourse, the following utterance is intercepted differently due to the change in prosodic features, yielding various illocutions:

Intonation seems to have the important role in determining the pragmatic interpretation of the spoken discourse (cf. Pierrehumbert and Hirschberg, 1990; Couper-Kühlen and Selting, 1996; Brazil, 1997; Wichmann 2000; Romero-Trillo 2013). It is argued that intonation can be the top cue in context from which the listener might induce the speaker's intention.

Romero-Trillo (2014: 83) focuses on prosody as a pragmatic strategy that serves minor pragmatic purposes in the speaker's context in collaboration with the pragmatic markers like pauses, silence and others. The pragmatic markers which are under the prosodic features have variables such as prosodic contour, the position of the tonic group and their role in contextualizing the intended message (ibid).

Thus, prosody is utilized by pragmatics for the sake of identifying the utterance intentions, i.e., illocutionary forces of any given speech act. The different features of prosody used by the speaker can pragmatically mark the pragmatic use, otherwise, it could be an individual way of using language at the prosodic level (Snow and Balog 2002). This is one way through which phonopragmatics meets prosodic pragmatics.

Following Mixdorff's (2002: 31-38) classification of prosodic oral communication, phonopragmatics only deals with paralinguistic information which is related to the speaker's attitude, intention and sociolect. Precisely, phonopragmatics exploits the attitude and the sociolect to extend the speaker's intention via modifying the intonation as well as the prosody of a given utterance (ibid).

According to the phonopragmatic model proposed by Sperti (2017: 71-72), prosodic and intonational elements such as pitch, loudness, utterance length, silence, tone types, and utterance intonation units are all of the significance in that they occur at the acoustic level. This implicates that the analysis of prosody and intonation is to be based on an acoustic model of analysis through which all illocutionary choices involved and used by the speaker are demonstrated (ibid).

Intonational structure (Auto-segmental-metrical framework) is coined by Beckman and Pierrehumbert (1986: 256-309) as a model to analyze tone on words, phrases or utterance as a whole. It is argued that such analysis is strongly related to pragmatics which is actualized through the paralinguis-

tic cues, not to mention the linguistic realization (ibid). In this approach, Ladd (1996) advances the model to include intonational phrase which is extended over utterances and intonational events that are governed by pitch, stress, and edge of tones.

HUSSEINI DISCOURSE & PREACHING

Imam (religious leader) Hussein is the son of Imam Ali, the cousin and husband of the daughter of the prophet of Islam Muhammad (peace and blessings be upon him and his progeny). After the martyrdom of Imam Ali, and his son Imam Hassan, his other son Hussein (PBUT) took the leadership of Islam and Muslims though he was confronted with huge persecution by the leaders of people of Umia who have never embraced Islam wholeheartedly. As the situation in Iraq-Kufa then was so bad due to the tyranny of the governor Yazid who belongs to Bani Umia (people of Umia) and who was appointed as the caliph by his father Muawia who considered himself the caliph in Sham countries before he died, true Muslims kept sending letters to Imam Hussein, as their legitimate successor of the prophet Muhammad (peace be upon him and his progeny), to come to Iraq in order to rid the country of these corrupt rulers. Imam Hussein went to Iraq accompanied by his family members and seventy companions. At a place called Karbala – Iraq, Imam Hussein was faced and challenged by an over-numbered army of Yazid. There, Al-Taff battle took place between Imam Hussein who was calling for practicing the values and principles of true Islam such as love, justice, honesty, forgiveness, brotherhood and all other human traits as well as freedom, and Yazid who claimed the leadership of Islam through falsehood and power (Al-Khalidi, 2004: 21).

Due to different reasons as the shortage of supplies, water, number of soldiers and the like, Imam Hussein was martyred along with his companions, and most of his family members. As for the rest of his family members, they were taken captives and all the women's dignity was exposed in public (ibid).

Of late, Hussein discourse has become one of the topics that deserves to be highlighted in terms of the language used in all associated events. Hussein preaching is of great significance among other events as the preachers try to scientifically introduce the objectives of the Hussein school of thought. This genre has certain features and components that should be followed by the preacher. The Hussein preacher uses certain skills and qualifications such as utilization of the sound in a special way in order to influence the audience in a pragmatic way (www.ashouraa.almaaref.org).

The Hussein speech is considered as part of the religious sermon, like the Friday sermon and the Eid sermon, but it is believed that the Hussein speech needs all that other religious speeches need and more than that. It is a religious sermon as understood, but the area of the speech of the Hussein preaching may be broader than the traditional religious sermon (ibid).

Following Al-Khalidi (2004: 205-234-35), the Hussein preaching and its discourse have undergone qualitative developments throughout its long history, which began

shortly after the martyrdom of Imam Hussein (peace be upon him) until it reaches at the stage in our time, which is considered the finest. The Hussein sermon has several components which can be introduced as follows:

1. Introduction refers to some utterances which are related to certain conventional sayings regarding the tragedy of Imam Hussein.
2. The poem is a preliminary stage that aims at strengthening the sermon, provided that the verses of the poem are relevant to the topic of the sermon. It is recited in tender, melancholic way that leads to provoke the audience's feelings regarding the tragedy. In the last verses, the preacher uses different intonation contour to have the audience participate with special paralinguistic cues in order to draw the audience's attention.
3. The lecture (research) or (topic) refers to the subject matter which the preacher discusses and that is the most important part: the core of the sermon. Preachers have been distinguished among themselves in the area of creativity and explanation to the extent that some of them maximize the importance of the subject when dealing with a matter of reality, or making a comparison between the present day and the tragedy that happened to Imam Hussein, his family members, and his companions.
4. The shifting means to shift from the topic of the sermon to the atmosphere of grief and weeping. The shift should flow in a smooth way so that the audience would not feel the shift. Here, different Hussein preachers use different strategies to shift such as connecting the topic to Hussein events, using special prosodic features and so on. This stage paves the way for the next; it prepares the audience for the tragedy of Imam Hussein.
5. The tragedy refers to the emotional part of the sermon in which the preacher mentions a tragic event related to Imam Hussein and uses whatever strategies possible to influence the audience emotionally. Again, the skillful Hussein preachers utilize the prosodic factors; they start with a low register and continue with a higher and a higher one to motivate and engage the audience to be with them.
6. The supplication is the final part in which the preacher concludes the whole sermon through imploring to Allah for what is better to all the attendants and the believers. The successful use of prosodic features by the preacher is still one of the most important technical qualifications in the Hussein speeches. It is considered the most important element in the sermons held in different contexts in Iraq, Iran, Lebanon, Syria, and the Gulf countries, and even in some African and European countries.

Specialists in this regard used to advise the ones who preach in the Hussein sermons to pay a great attention to the voice in terms of the tenderness and the expected melancholy to increase the extent of sadness impact on the audience (Shirazi, 2016).

Here comes the role of the preacher through using prosodic features in a way that stirs the emotional charge, which ends in tears, at the end of the Hussein sermon. Consequently, the preacher, through prosodic factors and other ele-

ments, conveys what is intended to be communicated. This is the core of the current study, i.e., phonopragmatics.

RESEARCH METHODOLOGY

In order to analyze the data, an eclectic model is developed for the analysis of the data under study. The model is approached through scrutinizing certain models regarding phonopragmatics; those which deal with prosody and/or pragmatics, selecting the relevant elements from those models to be constituents of the eclectic model, and putting the observed comments to have a final version of the developed model. The developed model is applied to the data of the current work.

As regards the data collection and description, the Hussein speakers are chosen through searching for the ones who are both reliable and representative of the phenomenon in question. At least ten Hussein preachers are chosen. An acoustic analysis of the utterances that are characterized by the criteria according to which the data to be analyzed is selected. The Hussein preachers are selected in accordance with their rank of the religious level of knowledge; a level which could be highly referenced by the knowledgeable people in the field.

Phonopragmatics Related Models

Several theories concerned with prosody and pragmatics, in general, are introduced through the line of studying the relation between paralinguistics and pragmatics, (Levinson, 1983; Pierrehumbert & Hirschberg, 1990; Haliday, 1994; Couperkuheen and Seling 1996; Brazil, 1997; Wichmann, 2000; Romero-Trillo 2014, 2007, 2012, and 2015; and Sperti 2017).

However, due to the limited scope of the study, only four models that are relevant to the current study are discussed for the sake of developing a workable model on the data. The models are: Tone and Break Indices System, Nuclear Tone Theory, Romero-Trillo's Pragmatic Markers, and Sperti's Phonopragmatic Approach.

Tone and break indices system ToBI

This model is introduced by Beckman and Ayers 1995. However, its origins can be found in the theory of Pierrehumbert 1980. The two models are based on the auto-segmental theory of intonation as a sequence of high and low accents which are related to the items that have the focus of meaning. Phrasal accent is the tone which is assigned on the phrase boundary, depending on the mode of the utterance whether question, a statement...etc. Edge tones represent the level of accent which is between accent and phrase accent. This model uses six steps for transcription: a. an audio recording, b. an electronic print-out or paper record of the F0 (fundamental pitch), c. a tones tier, with an analysis of the total events in terms of H and L, d. the words tier with the words of the utterance in ordinary writing, e. a break-index tier showing the strength of the junctures, and f. a miscellaneous tier with comments.

This model is widely used in analyzing the acoustic data for the purpose of linguistics in general and indirectly used

for conventional things related to pragmatics. The reason is that the model is designed for linguistic variations.

Nuclear tone theory

This model is introduced by Cruttenden 1997. It focuses on the nuclear accent on the utterance as containing more than one intonation group which depends on the boundary of a given utterance. Following Crystal 1986, the intonation group contains one nuclear accent which is the primary stress syllable that can be extended to the final boundary. Two measures are introduced to the intonational group: accent range and the complexity of the contour.

Concerning the accent range, it is related to the variance amount of pitch in producing the nuclear tone. Thus, the accent is measured through the highest and lowest levels of the contour. The nuclear tone is responsible for the information that is related to either grammatical structure through the boundary of the tone or the pragmatic information through attitudes, intentions and so on.

The complexity is about the change of the location of the intonation group when producing a contour of "rise-fall-rise".

Through using the prosodic measures and intonation group classification, it is argued that the Nuclear Tone Theory is an essential model for showing the impact of intonation on the speaker's illocutionary intentions (ibid).

Romero-trillo's pragmatic markers

Based on the use of pragmatic markers such as pauses, humming and other categories that have no grammar roots, this model could serve pragmatic ends on three levels: the prosodic contour, the place where to put the intonation group and the function of the intonation group in an utterance.

This model can be viewed as part of the wider treatment of the pragmatic markers in general. Therefore, it deals with one aspect of the pragmatic markers; it is the prosody of the pragmatic aspect. It does not precisely deal with the phonopragmatics of the pragmatic marker although it implicitly does.

Sperti's phonopragmatic model

In this model, Sperti (2017: 66-80) introduces an approach to study the pragmatic aspects used by immigrants through prosodic factors in order to reach out language mediation. Phonological intonation and prosody along with the intercultural pragmatics are involved in the model aiming at investigating prosodic and auditory processes that are used to convey illocutionary intentions and perlocutionary effects following Levinson 1983 and Searle 1969-83. Three levels of prosodic analysis are activated for the sake of pragmatics: a. prosodic segments found in the pragmatic acts; b. prosodic segments found in intonation units; and c. acoustic variations in their use of syntactic, lexical and pragmatics features (Guido 2008).

In this approach, the L1 schema is utilized in the transfer with the semantic and pragmatic values. The sociocultural features that affect the intercultural communication are used, following the model of Hymes 1996 (cited in Al-Hindawi

and Jubair 2016) regarding cross-cultural conversation, sociocultural schemata, and intercultural paralinguistic cues.

To analyze the data, the speech is investigated according to the prosodic features like pitch, formant, intensity, identification, discrimination, and speech manipulation according to the prosodic features used by the immigrants. The speech used is spontaneously occurring in terms of prosody and intonational contours. The preachers also employ some other paralinguistic features such as spatial dioxies and proxemics.

Accordingly, three stages in the model are introduced:

1. Schema-based attitudes in the intercultural communication
2. Cross-cultural analysis of speech acts and acoustic analysis under the auto-segmental-metrical approach.
3. Investigating English as a lingua franca used by the immigrant in terms of using the paralinguistics to convey pragmatic intentions.

Having all the four major models explained, it seems that they have unifying factors which all account for the pragmatic treatment of intonation. However, there are some distinctive points regarding each of them. After having a preliminary review of the data, it is attained that such points might be of no relevance, weakening factors or redundant elements when applied to the data to be analyzed. Accordingly, it is believed that electing a model is a good choice to analyze the data more economically and accurately.

The Eclectic Model

The eclectic model is composed of three main stages that are related to the speaker when issuing the utterances that have the phonopragmatics features. Based on the models discussed, selective and modified elements are presented to fit the data. The stages are as follows:

1. Issuing Prosodic Factors

In this stage, the prosody of the utterance is utilized by selecting certain features such as the tier of the segment and of the utterances as one sub-stage; accent tier and phrasal tier (following ToBI model Pierrehumbert 1980). The idiosyncratic use of the tier account and the phrasal accent is vivid at this stage. The second step is the acoustic intensity which is performed in accordance with Sperti's Phonopragmatic Model. Through taking an electronic printout of the recording to see the pitch level, the accent and the utterance tiers are designated, and the intensity of the accent is considered. The annotation system of ToBI is followed. It is as follows: high-fall contour= H*L-L%; low-fall contours = L*L-L%; high-rise = L*-H-H%; level tone = H*!H-L%; L=low; H = high; * = accent; % = tone boundary; _ =tone and phrase tone; ! down stepping; and F0 = fundamental frequency peak.

2. Modifying Prosodic Factors

The first stage leads to this one by means of preparing the tiers and assigning the pitch level, intensity, and tone. Drawing on Nuclear Tone Theory and Romero-Trillo's Pragmatic markers, the complexity of tone group or prosodic contour – as a sub-stage - is employed. These both terms have a common essence; it is the change of location of the tone group on the utterance to be used pragmatically. Elaborated in psycho-

linguistic experiments, the supra-segmental invariance leads to pragmatic implications (Harnad, 1987: 1-25).

The second sub-stage is Selecting Contour Location. After the location of the prosodic contour is changed, possible locations are scored to be used in other possible ways that could lead to different meanings. Here comes the pragmatic choice, either pragmatic markers or other pragmatic indicators.

3. Manifesting Pragmatic Illocutions

Based on Sperti's Phonopragmatic Model, two sub-stages can clarify the use of prosodic factors for pragmatic purposes. The first sub-stage is the schema of communication which refers to the context of the situation in which the speaker produces the utterance with different tiers and different locations of prosodic contours.

Having the schema of communication tested against the context of the situation along with the addressee's schema, the pragmatic intention is manifested. In this sense, the speaker acts in terms of pragmatics, i.e. the speaker tries to convey illocutionary intentions through such modified prosodic factors. At this point, the Iraqi social schema is represented by certain principles and norms governing the use of prosody of interaction, following Anees (1995: 160-171).

The prosodic features used in Arabic have particular functions according to the accent and phrasal accent. At the level of the tier, the falling accent at the end of the intonation group is used for certain yes-no questions and offers. Another function of the tier is that the rising accent is used to show the statements, information questions, negative, conditionals and praying. The last one is the level accent which is used when the speech is incomplete. The second classification is according to the location of the intonation group on phrases and utterances. Three functions are normally utilized: a. the high pitch is used in speeches or teaching; b. mid-pitch is used in the normal speech; and c. low pitch is used in desperate, sad speech (Hassan, 2004: 227).

Any contour other than the aforementioned prosodic contours in Arabic indicates different implications that rely on the social context and other situational aspects to interpret their precise meaning (ibid).

Providing these three stages relies on the one direction speech event (Leech 1983) in terms of communication, meaning that a speaker and audience in which no or very little interaction is shown by the audience. Figure 1 below schematizes the three stages of the model.

DATA DESCRIPTION, COLLECTION, AND ANALYSIS

Data Description and Collection

The Hussein discourse is full of practices that are concerned with the religious, social, educational and ideological objectives for which Imam Hussein was martyred in the past fourteen centuries. Most of the objectives are discussed in the sermons presented by Hussein preachers, as manifested in Section Three above. Therefore, a great number of sermons and so many pioneering preachers are found.

To select representative data, taking into account the scope of the current study, four Hussein preachers are

selected, based on their religious educational background in terms of specialization. Neutrality, transparency, and unbiased preaching are also considered in these four chosen preachers.

Consequently, twenty sermons are to be investigated; each sermon is about fifty to sixty minutes long. These twenty sermons are representative data for the analysis. The sermons are taken from the source where they are recorded, and the linguistic parts related to the analysis of the phenomenon in question are transcribed.

Data Analysis

Due to space limitation and repletion, six utterances are selected to be analyzed according to the stages of the eclectic model. The remaining utterances in the data are put in a schedule. The six utterances are to be analyzed at the levels of articulation (prosodic features), acoustic analysis (spectrographs), and the pragmatic level.

Utterance 1. صدر الحسب Sadrul hussei (AlHusseini's chest)

This utterance is incomplete; the last part of the utterance is silent. According to the first stage in the eclectic model "tier and acoustic intensity", the utterance is cut off before

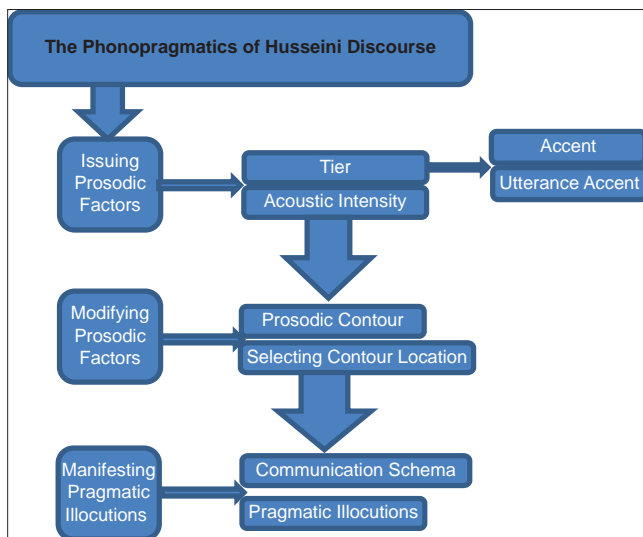


Figure 1. An Eclectic Analytical Phonopragmatic Model of Husseini Discourse

assigning the accent, i.e. the acoustic intensity of the utterance shows a blank area representing a pause. The prosodic contour is: (L*!H-H!L-L%). In the second stage, the entire prosodic contour of the utterance is not the normal one due to the pause which changes the location of the prosodic contour. Thus, no contour location is chosen. Here comes the role of the social schema on which the Husseini preacher depends to break the prosodic contour. In the third stage, the social schema of both the Husseini preacher and the audience contextualizes the irregular pause in the utterance. In this stage, the utterance is modified according to what the Husseini preacher wants. This stage is also concerned with the pragmatic interpretation of the Husseini preacher's utterance. The pause is pragmatically utilized to serve a certain illocutionary force. In this utterance, the pause is used to convey the inability to complete the utterance due to the greatness of the situation and Husseini preacher's grief on the situation.

Utterance 2. واحسيناه (Wahusseinah) "o, Hussein"

In this utterance, the Husseini preacher issues prosodic features which are characterized by high, intense pitch level as shown in Figure 3. This is not a normal pitch in Arabic when the prosodic features discussed in the previous section are followed. In the second stage, the Husseini preacher tries to modify the pitch in order to select a particular prosodic contour that could help clarify the meaning. The prosodic contour used in this utterance is as follows: (L* H-H H-L%). The use of abnormal high, tense pitch by the Husseini preacher is to indicate a certain attitude. To have a communicative value out of his utterance, the Husseini preacher intentionally employs such a prosodic contour. He does so by taking advantage of the social communicative schema of the audience to convey his pragmatic intention. Accordingly, the Husseini preacher uses such a prosodic contour to issue the illocutionary forces related to the speech act of motivating the audience to show the greatness of the topic of the sermon, viz. Husseini cause.

Utterance 3. زيارررررة سفينة النجاة. (Ziarat safinatul najat) "Do visit the salvation arch"

In this utterance, the Husseini preacher uses other prosodic features; they are the loudness and intensity of the utterance to convey certain intended message. In the first stage, the Husseini preacher assigns the intense, high pitch

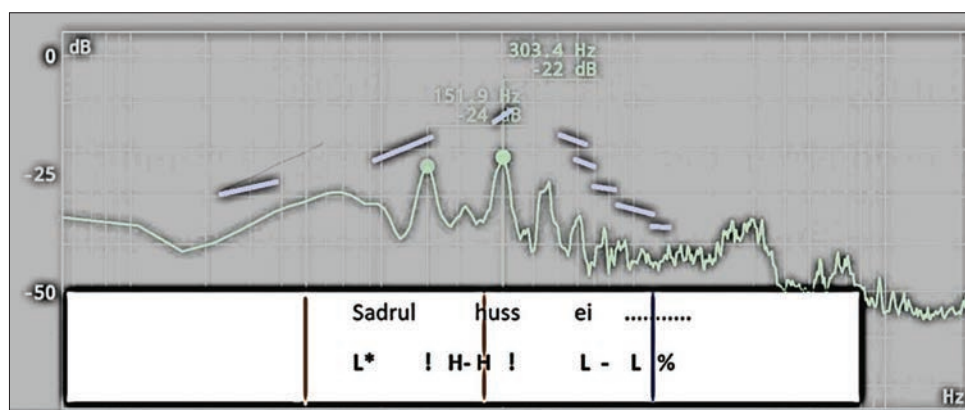


Figure 2.The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 1

tier on the first part of the intonation phrase. The utterance is issued with different prosodic contour; it is as follows: (L – H*H – L! – L%).

Modifying the prosodic contour initiates the second stage in which the prosodic contour is modified through the intensity and loudness of the first part of the utterance. In this stage, the Husseini preacher selects such a type of intense and loud prosodic contour to convey his message.

The Husseini preacher exploits the social schema of communication that is strongly tied to the social context of the audience to convey certain pragmatic illocutions. At this point, the third stage demonstrates the illocutionary forces of urging to follow Imam Hussein, and the intense and loud prosodic contour as a strategy of preaching.

Utterance 4. قطعت نياط قلبي (qatata niata qalbi) “You have cut the veins of my heart”

As shown in Figure 5, the tiers and prosodic features of this utterance are related to the melodies used in Husseini sermons. However, they have a particular acoustic and utterance accent. The prosodic contour is: (H* L-L! L-L%).

The second stage is represented by assigning the prosodic contours of high pitch, rising and falling tiers. Such melodious contour is used by the Husseini preacher in order to be connected with the audience. In other words among different prosodic contours, the Husseini preacher selects this prosodic contour which leads to passionate mood.

In the third stage of pragmatic manifestation, the Husseini preacher provokes the audience through the intentional

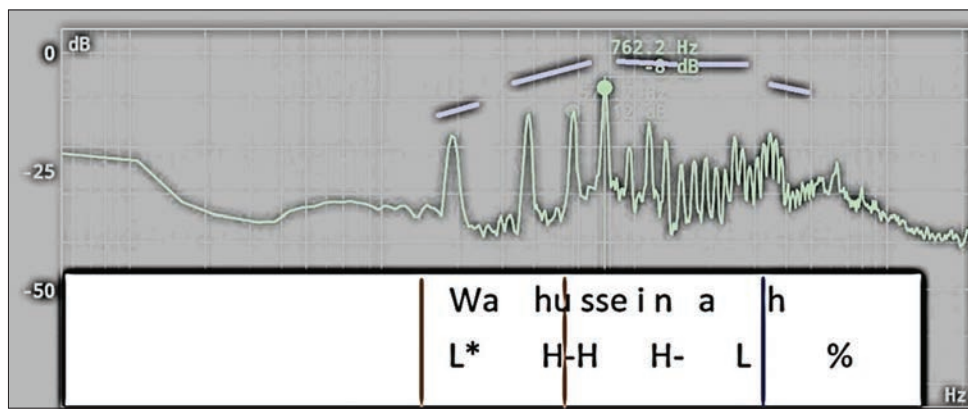


Figure 3. The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 2

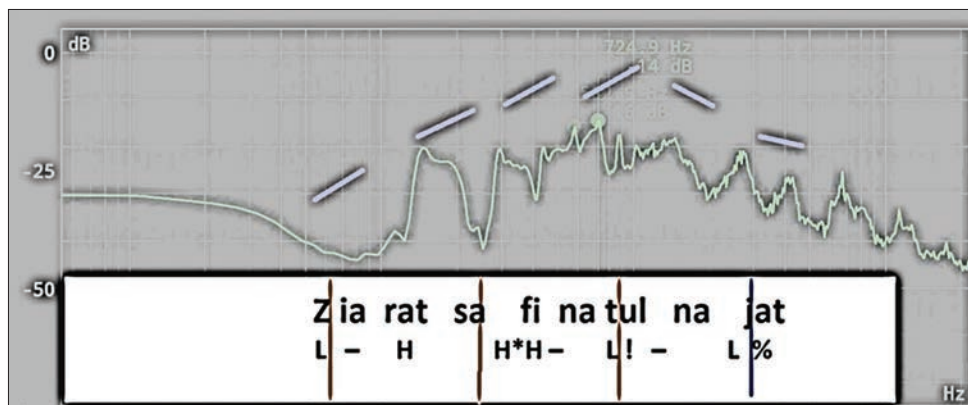


Figure 4. The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 3

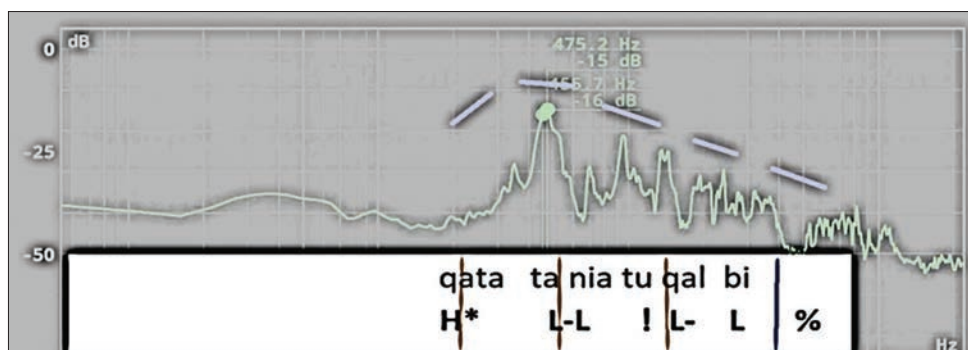


Figure 5. The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 4

use of the high pitch, rising and falling tiers in association with the social schema of communication to yield the illocutionary forces such as mentioning certain stories of the Hussein tragedy in the colloquial Arabic.

Utterance 5. كونو احرار في دنياكم (Kunu ahraraen fidinyakum) “Be free in your life”

In the first stage, the utterance is issued with a very low tier on the last part of the utterance. It is uttered according to the following contour: (L*H-H* -L-L%) It starts with a certain level of intensity and phrasal accent and ends with an extremely low tier [see Figure 6].

The second stage is initiated with selecting the prosodic contour assigned to the final part of the utterance in question with a short pause indicating that the audience should pay much more attention. The low tier of the utterance is similar to that of the exclamation.

In the third stage, the Hussein preacher demonstrates the association of the social schema of communication and the selected prosodic contour to result in certain pragmatic act, i.e., speech act of lamenting or greiving. In this utterance, the prosodic contour represents a strategy to show the greatness of the situation.

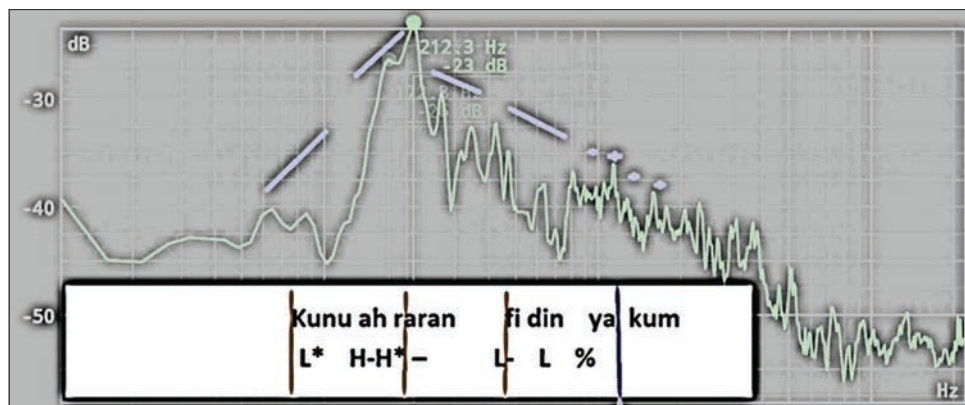


Figure 6. The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 5

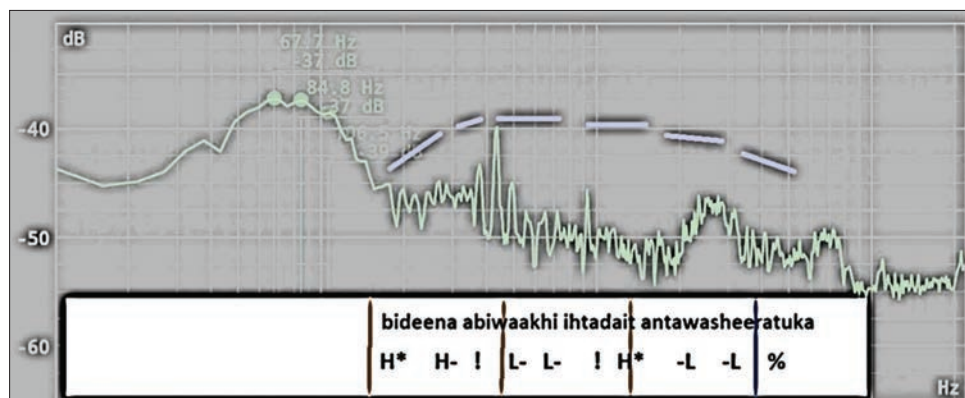


Figure 7. The utterance waveform, the f0 contour, the intensity and the spectrogram of utterance 6

Table 1. Data of the study with details

Husseini Preacher	Sayed Jasim Tuwarjawi	Sheikh Jaffer Ibrahim	Sayed Muhammad Al-Safi	Sheikh Zaman Al-Hisnawi
Sermon no.	Sermon Date, Place & source	Sermon Date, Place & source	Sermon Date, Place & source	Sermon Date, Place & source
1	Safar 7 th 1430 H. Kut. Al-Hujah TV.	Muharram 1 st 1440 H. Basrah. Al-Anwar TV	Muharram 17 th 1440 H. Najaf. Al-Anwar TV	Muharram 1 st 1440 H. Najaf. Al-Anwar TV
2	Muharram 6 th 1433 H. Karbala. Al-Anwar TV	Muharram 2 nd 1440 H. Basrah. Al-Anwar TV	Muharram 21 st 1440 H. Najaf. Al-Anwar TV	Muharram 4 th 1440 H. Najaf. Al-Anwar TV
3	Muharram 7 th 1435 H. Basrah. Al-Furat TV	Muharram 3 rd 1440 H. Basrah. Al-Anwar TV	Safer 1 st 1440 H. Najaf. Al-Anwar TV.	Muharram 7 th 1440 H. Najaf. Al-Anwar TV
4	Thulhijjah 25 th 1436 H. Karbala. Al-Anwar TV	Muharram 4 th 1440 H. Basrah. Al-Anwar TV	Safer 14 th 1440 H. Najaf. Al-Anwar TV.	Muharram 9 th 1440 H. Najaf. Al-Anwar TV
5	Muharram 6 th 1440 H. Karbala. Al-Anwar TV	Muharram 14 th 1440 H. Basrah. Al-Anwar TV	Safer 28 th 1440 H. Najaf. Al-Anwar TV.	Muharram 13 th 1440 H. Najaf. Al-Anwar TV

Table 2. Analysis of the remaining utterances

No.	Incomplete utterances	Extreme high pitch	Intense, loud & germinated	Melodious utterances	Whispering and exclamation	Delayed Speed/ tempo
الشيخ جعفر الابراهيمى Sheikh Jafer Al-Ibrahimi						
1	الجماعة الـ Iljama'a il...	ياحسين Yahussein	من حب حسيناً Min huba husseina	الى ان وصلنا الى العباس Ilaan wasalana ila alabbas	يجعفر Yejafer	الدفاع عن المعصوم Aldifaa anul masoom
2	زوجة الـ Zawjatul....	يافاطمة yafatimah	الله يا حسين Allah ya hussein	ابي الفضل Abi alfadhhal	من يكن يزيد Men yakun yazid	رجعت مولوله Rajat muwalwilah
3	اهو حي ام مية Ahuwa haiun em mai...	ياعباس Yaabbas	اخبرني عن الحسين Akhbirni an alhussein	واولاده Waweladah	اسألك بسيدك Asaluka bisaidikah	على الدار من بعد الحسين Alaldaru minbadal hussein
4		واعباساه Waabassah	رجعت صرخة Rajat sarikha	وا حسيناه wahusseinah	الله يساعدها Allah esaedha	سلام salam
5		وا عبد الله Wa abdullah	تتوكل للعلل على الله Tatawakal ala allah	وا جعفره wajafarah	من عين صافية Min ainun safia	حاشا لله Hasha lillah
6		هاخاو waakhah		ها بن يزاو wazainabah		
السيد جاسم الطويرجاوي Sayed Jasim Al-Tuwrjawi						
7		كيف ذهب الحسين Kaifathahabil hussein	ياريت تحدثني Yaret ithadithni	عباس على الشط خلاني Abbasillashat khalani	المرء يحفظ بولدة Almar'yahtafudh biwildah	
8		وشمت بيه عداي Iwshimat bia eeday	بيس كبده Yeebas kadbah	صاح الحبيب وصارت الونة Sahilhabeeb iwsaratuilwanah	الله اكبر يا حسين Allahuwakbar yahussein	
9			استحى العباس Istaha alabass			
السيد محمد الصافي Sayed Muhammad Al-Safi						
10	خلق الناس الـ Khalaaq annas alla....	قديرك المتاني Qadyadrukul mutaeni	زورو ضريح الحسين Zuro dhareehul husein	نصبو العزاء Nasabuilazza	مشاية يا ابا عبد الله Mashayayaaba abullah	كان عنده بصيره Kana indahubaseerah
11	ليعر فوه Liyaari...	فقد عينه Faqada ainaih	اذا عرفوه عبده Itha arafuoh abadooh	بكو عليه Bakaw alaih	الدعي ابن الدعي Aldai ibinal dai	تخرج من ملتنا Takhrujmin milatuna
12		حزّ الشمر نحره Hazza shimiru nahruhu	بين السلة و الذلة bainalsilatiwaththillah	صدر تدوسه الاعوجين Sadrun tadoosahul awajain	اذا انت عجول Ithan antaajool	
13	اضلاع ابي الحسين تكس Adhlau abilhussein takass...		مرمى بعيد للامام Marma baed lilemam		هيلي تلك الجارية (احدي بنات رسول الله) Hiblitilkahejlareeya	
14					فقد عبد الله Faquad abda allah	
15					فقد عبد ابليس Faquad abada iblees	
الشيخ زمان الحسنوي Sheikh Zaman Al-Hisnawi						
16	اشركت بالـ Ashraktu bill....		مطلق من دون الله Mutlaq min doonillah	قتلوه عطشان Qataloohu atshanan		تمر عند قبر جدي Tamur indah qabru jadi

(Contd...)

Table 2. (Continued)

No.	Incomplete utterances	Extreme high pitch	Intense, loud & germinated	Melodious utterances	Whispering and exclamation	Delayed Speed/ tempo
17	مدينة الـ Madinatulil...		شرك و كفر Shirkun wa kufr	ابكيك بدل الدموع دما Abkeeka badaul deemoo daman		جانني في الرويا Jaani filrooya
18	ومثلو بالحسين تمـ Wamathalubihusein tam....		يا كميل Ya kumail	صوت باكي Sawtun baki		تعرف ماقال الحسين؟ tarufma qalal huseein
19			على كل شيء Alakulu shai	اقرح جفوننا Aqraha jefoonana		
20			العلماء العلماء Alulamaa alulamaa	يالبا الغوث Yabal ghawth		
21			انت حلال المشاكل Anta hallahul mashakil	مجانينك majaneenak		
22				كيف تستعين بغير الله Kaifanastaeen bigairillah		

Utterance 6. (bideena abi-waakhi ihtadait antawasheeratuka) “You have recognized the right track to Islam by means of the religion of my father and my brother”

In this utterance, the speech tempo is very slow as measured by Figure 7. The prosodic contour used in this utterance is rise-fall-rise-fall with low pitch. Such a prosodic contour opens the first stage as soon as the Hussein preacher uses it in the form represented in Figure 6: (H*H-! L-L-! H*-L-L%).

In the second stage, the Hussein preacher selects the assigned prosodic contour to modify it according to the situation in which the audience is the key factor of the situation.

The third stage manifests the pragmatic intention of the Hussein preacher. In this sense, the prosodic contour used by the Hussein preacher is employed as a pragmatic strategy to convey the illocutionary force of surprising the audience with the facts for reasons of informativity.

Discussion

Dealing with pragmatics is to deal with several stages starting with issuing the utterance and moving through contextualizing the utterance and ending with the listener's interpretation of the utterance. As far as the model developed in the current study is concerned, it is specifically related to the speaker's issuance of the utterances. This is clear in the three stages of the model along with sub-stages. The six utterances that are analyzed and discussed in the previous section are selected after all the utterances have been tested against the model. They are representative of all the rest of the data.

Viewing the utterances phonologically, the stages manifest the speaker's choice of certain tiers, accents, phrasal accents, and other prosodic features to have one special prosodic contour. The prosodic contour is modified according to

the speaker's intention, and one prosodic contour is selected to convey the intended illocutionary force.

Hussein preacher's collective goal is to draw the attention of the audience and to show consideration towards the public or to preserve the political correctness as introduced by Whitney and Wartella (1992:42), a matter which contradicts most of their aims in the Hussein sermons (see Section 3). Utilizing prosodic features in a special way to commit to these principles is regarded as one of the core objectives of pragmatics as discussed by Levinson (1983: 37).

Additionally, the analysis of the whole utterances and discussion of the six utterances are based on the certain prosodic contours. These contours are analyzed according to the model developed by this study which yields the following six prosodic contours: incomplete utterances, extreme high pitch, loud-intense and geminated contour, melodious utterances, whispering with exclamations and delayed speech tempo. Such six prosodic contours are argued to be used pragmatically. Romero-Trillo (2016, 2015, 2014, 2014) indicates that using certain prosodic contours which are contextualized convey pragmatic implications. Accordingly, these six prosodic contours as used by Hussein preachers are considered as pragmatic markers to the speech acts to be listed.

These pragmatic markers are realized differently in terms of assigning linguistic constructions. However, it can be argued that the pragmatic markers can function as strategies employed by the Hussein preachers to convey their own illocutionary acts. According to Frazer (1996), pragmatic markers can serve meta-communicative purposes by bestowing on them the manipulating power. This means that manipulating pragmatic markers indicates using them as strategies to convey the speaker's meaning, a matter which is applicable to the Hussein preachers' use of pragmatic markers under the prosodic features.

Each of these prosodic contours is related to a particular illocutionary act. The illocutionary acts are: grieving, con-

doling, motivating the audience to show the graveness of the topic, urging to follow certain objectives that Hussein preachers are keen to achieve, connecting the audience with the Imam Hussein's tragedy, and describing the greatness of the situation as well as informing about the revolution of Imam Hussein.

These six illocutionary acts are classified under speech acts that are highly sensitive to both social and phonological contexts. Following Searle's (1969) classification of the speech acts (Representatives, directives, commissives, expressives, and declarations), the speech acts manifested, in this study, are characterized by prosodic contours peculiar to the situations in which they are uttered [see: 5.2.].

As regards the speech acts classification, all the six speech acts used by the Hussein preachers belong to directives class of speech acts. On the other hand, following the figures in the analysis, the prosodic features are employed intentionally by the Hussein preachers. They are not always after the conventional meanings as utterance analyses are incompatible with the prosody of the Hussein preacher's code of tone, pitch, intonation and other acoustic factors as introduced and detailed by Anees (1995).

Putting these together with the social schema of communication makes Hussein preachers expect that their audience will be able to interpret the phonopragmatic illocutions. The social schema along with the prosodic features can actualize the context-sensitive speech acts, as introduced by Austin (1962) and Searle (1983), and then revised by Searle (1969) to include the notion of intentionality.

CONCLUSIONS

Having analyzed all the utterances of the Hussein preachers' use of prosodic contours, the following conclusions can be introduced:

1. Hussein preachers use various prosodic contours like tiers, accents, phrasal accents to convey certain pragmatic acts.
2. Phonopragmatics is a strategy used by Hussein preachers to emotionally and morally affect the audience, i.e. a pragmatic persuasive device. As a macro strategy, phonopragmatics has sub-strategies represented by six prosodic contours which include incomplete utterances, extreme high pitch, loud-intense and geminated contour, melodious utterances, whispering with exclamations and delayed speech tempo.
3. Hussein preachers rely, to a large extent, on the phonopragmatic levels to convince the audience.
4. The model developed by the study proves to be a workable one in the analysis of Hussein sermons at pragmatic levels. It can be adapted and followed in analysis of other genres.
5. Phonopragmatics is an important phenomenon manifested in the Hussein discourse. This is an invitation that draws the attention to study Hussein discourse as a separate linguistic genre, for Hussein discourse is full of different linguistic phenomena that can be dealt with from different macro linguistic perspectives.

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